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NOTES.

In Dr. Fitzedward Hall's elaborate article on the origin of "Had Rather Go" (*American Journal of Philology*, October, 1881), it is remarked in the notes that accompany page 305, "*Rathe*, as a literary word, was falling into desuetude, when Milton sang of 'the *rathe* primrose'; and it was the same with *rather* and *rathest*, in all their acceptations specified in the text. This being the case, the subjoined quotations are not without interest." Then follow several illustrative quotations from authors of the first half of the XVII century—James Hayward, *The Banished Virgin*, 1635; William Vaughan, *Directions for Health*, 1633; Bishop Sander-son's Works, 1647. To the quotations produced by Dr. Hall in this connection, I desire to add the following from Fuller's *History of the Worthies of England*, Vol. I, page 118, edition of P. Austin Nuttall, LL.D.: Thomas Tegg, London, 1840: "We ape the French chiefly in two particulars: First, in their language. . . . Secondly, in their habits, accounting all our fineness in conformity to the French fashion, though following it at greater distance than the field-pease in the country the *rath*-ripe pease in the garden." Fuller died in August, 1661; his "History of the Worthies of England" was published in 1662. He had been engaged in the preparation of the work for many years before his death, having been closely occupied in making collections and gathering materials while serving the Royal army, in the capacity of chaplain, during the great civil war. The first volume of his "Worthies," from which this extract is taken, was probably written between 1640-50.

I desire to add to examples already cited of the separation of the *To* from the infinitive by a word or words, the following illustrations taken from "A Sermon Against Miracle Plays," preached probably during the latter part of the XIV century, that is, during the age of Wicliffe and Chaucer. See Mätzner's *Altenglische Sprachproben*, Part II, pages 224-242. Page 225, "To *better* please God." Page 232, "For to *worthily* take the sacrament of

matrimony." Page 233, "To *more ardently* worchen grettere werkis." Page 239, "To *more greedily* bygilen ther neighbors in byinge and in sellyng."

In Prof. A. M. Elliott's suggestive and instructive article upon the Nahuatl-Spanish Dialect of Nicaragua (Johns Hopkins University Circulars, April, 1884, pages 74-75), there is an explanation of the origin of *x*, "as the notation of an unknown quantity," with which the following brief extract from Hallam's "Introduction to the Literature of Europe," Vol. I, page 136: Harper Bros., 1842, may be profitably compared: "The known number is called *nº* or *numero*; *co* or *cosa* stands for the unknown quantity; whence algebra was sometimes called the *cossic* art."

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